

UNITY

FREEDOM, FELLOWSHIP AND CHARITY RELIGION

VOLUME XXI.]

CHICAGO, JULY 28, 1888.

[NUMBER 22.

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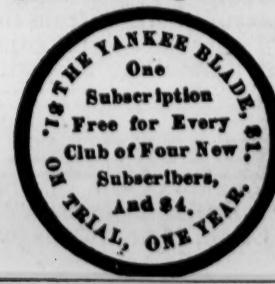
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VOLUME XXI.]

CHICAGO, JULY 28, 1888.

[NUMBER 22.

EDITORIAL.

WHILE the senior editor is absent is the proper time for his substitute to tell that an exchange calls his sermon on "Religion from the Near End," printed in "Show us the Father," "one of the most original and remarkable discourses we have ever read," and says that it "ought to be distributed in tens of thousands."

A WRITER in these columns not long since told of the recent progress in the art of stellar photography. Now comes the annual report of the Paris Observatory, with accounts of further progress. It says that through a small telescope a negative has been taken showing 30,000 stars on a single plate. Thirty thousand systems of worlds in the little vista of one telescope tube! And yet some people think that the Kingdom of God is limited to their church, or to Christendom at least!

WE are glad to chronicle a larger thought in Horace Davis, who told, at the recent meeting in Boston, how a heathen woman in Japan informed him that she once came very near becoming a Christian. "And why did you not?" he asked. "Because," said she, "my father did not want me to. He said it would hurt him very much if I were to profess myself a Christian. Now my father had done everything for me, and I did not want to injure him. They told me I must come to Jesus, but he said it would hurt him if I did. Now what would you have done?" Mr. Davis said the question staggered him; but he replied to her that he "should stand by the old man. I suppose that was not very good missionary talk, but I said it." And those wicked Unitarians then and there applauded him.

WHILE commemorating Emerson's address of fifty years ago this month, it is also pleasant to remember the serenity and sweetness with which he bore the censure it brought. He was indeed a little scornful in his allusions to the "parish commotion," and "the storm in our wash-bowl;" and he could be severe, as when he wrote of the worshippers of old forms, "Can not you ransack the graveyards, and get your great grandfather's old clothes also?" But how free from bitterness he was is seen in the private words in his Journal that fall: "Let me never fall into the vulgar error of dreaming that I am persecuted whenever I am criticised. No man had ever, I think, a greater well-being with a less desert than I. Besides, I own I am often inclined to take part with those who say I am bad or foolish. I know too well my own dark spirits. A few sour faces, a few biting paragraphs, are but a cheap expiation for all these shortcomings of mine."

THE late duel in Paris brings to mind the days when duels were quite too common to call forth so much comment. Montaigne wrote, "Put three Frenchmen into the deserts of Libya, they will not live a month together without fighting"; and the custom increased after him, so that from 1601 to 1609 two thousand French noblemen are said to have been slain by it, and in the reign of Louis XIII. four thousand more were killed in duels, according to Taine. During the latter reign, Lord Herbert of Cherbury wrote of Paris, "There is scarcely a Frenchman worth looking on who has not killed his man in a duel"; and another tells

that even when the cause of the quarrel was removed at the last moment, it was said: "It makes no difference; since we are here, let us fight." Even in England, and much later, the custom was so honorable that such men as Fox, Pitt, Pulteney and Canning engaged in it; and one of the deeds of Daniel O'Connell was to kill his opponent in a duel. Nor was America behind. But even in this century, DeWitt Clinton fought; and our Vice-president fought and killed Hamilton; and Andrew Jackson fought several times and killed once; and so late as 1826, Henry Clay and John Randolph had their duel. But ideas of honor have changed; and most wise men to-day agree with the wit, who, when challenged, replied that any fool could send a challenge, but it took two fools to fight. Little by little the world has been learning that fighting of this kind is foolish. Who knows but it may yet discover that national duels, where armies of a hundred thousand men shoot each other, are just about so many thousand times more foolish?

WITHOUT dogmatizing as to what "Christian Science" can or cannot do, we may at least say that it belongs with those remedies which help the invalid by making him believe that he will recover. This faith has always been a healer, and often made panaceas out of nothing. In one age it cured by the royal touch, and in another by Perkins' metallic tractors. It aided the ointment that healed wounds by being rubbed on the weapons that had made them; and it is perhaps the chief curative property in the chestnuts carried in the pocket for rheumatism. The same faith now dispenses with chestnuts and ointments, and heals by the name of "Christian Science." It dispenses with tractors and kings' fingers, and heals by "mind," which is certainly more powerful. The mind, both of the sick man and of the doctor who cheers him, does help more than medicine. This "Christian Science" probably often cures the patient by its doctrine that nothing ails him, which is so often true.

IN connection with current remarks about James Freeman Clarke welcoming to his pulpit the disfellowshipped Theodore Parker, ought to be revived the story told by the biographer of the latter. On one of those occasions, a good woman heard the famous heretic without knowing who he was. She was deeply moved by the piety of the discourse, so much so that she remarked on leaving the church: "O that this sermon might have been heard by that infidel, Theodore Parker!" Mr. Weiss tells this as a fact; but whether so or not, it contains the larger truth that most heresy would seem proper and pious enough, could each one hear it anonymous in his own pulpit. Could the personal names of Plato and Paul and Augustine and Emerson be forgotten, and all the good sayings of men tumbled together like that old Assyrian library, so that no one knew whence each came, it might be lamentable for literature, but it would vastly enlarge religion, and show a wealth of piety in the world that not even the wisest have suspected.

THAT was a good word for Unity which Hugh Pentecost put in a sermon the other day: "Wherever you find a sect or a party, there you will find a truth; and it is wise to cultivate the habit of recognizing that truth, and of striving to harmonize it with all other truth. The Romans would place anybody's god in their Pantheon. The mind should be a pantheon open to anybody's truth." Unitarianism at least, with its root-word *Unity*, ought to be such a pantheon.

It is well to remember, too, the permanence of that old temple. Seeing how it had passed from pagan to Christian worship, and after suffering from plunder and fire and rains and the river, was still best preserved of all the monuments of its time, Byron pictured that "shrine of all saints, and temple of all gods from Jove to Jesus, spared and blest of time." And doubtless the religious temple that shall survive the ruins of time, will be one large enough to hold in harmony all the gods of the past and all the saints of the future, to welcome every honest movement of men and ever have room for more.

MR. COUDERT says in that symposium that the Lord's Prayer "first taught that men were brothers and that forgiveness of offenses was a virtue." Without detracting at all from the value of the Lord's Prayer, we ought to add that those doctrines were not "first taught" there. The heathen Cicero said: "Nothing is more praiseworthy, and nothing more clearly indicates a great and noble soul than clemency and readiness to forgive." He also said that each man should "look upon himself as not a member of any particular community, but as a citizen of the universe considered as one commonwealth." Lecky says: "Cicero maintained the doctrine of the universal brotherhood, as distinctly as it was afterward maintained by the Christian church." And the doctrine is far older than Cicero. Long before him, a Hindu writer said, "To those who are of a noble disposition the whole world is but one family;" and a Buddhist, that "there is no higher duty than to work for the good of the whole world." Another Buddhist said: "The good man when reviled reviles not again; when treated violently, he returns love and good will." Buddha himself, five centuries before Christ, is said to have declared: "If a man foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me." Confucius, too, in about the same antiquity, said: "The good man loves all men; he loves to speak of the good of others; all within the four seas are his brothers. Love of man is the chief of all the virtues. The mean man sows that he or his friends may reap; but the love of the perfect man is universal." Such sentiments abound in ancient literature. They were not indeed always lived up to. But has the Lord's Prayer been?

COLONEL INGERSOLL ought to learn from the last *North American Review* to limit his usual condemnation of the clergy; for of all the writers in that symposium, no one shows more sympathy with him than the one counted as a Christian clergyman. Robert Collyer fellowships Ingersoll as "our honest atheist," and "our friend," "wholly human and tender," and squarely grants all that he is contending for. He says he rejects much in the Bible "as heartily as Mr. Ingersoll." Of Jericho's walls and the stopping of sun and moon he says: "If those walls went down at all, it must have been by good solid pounding; and the courses of the steadfast sun and moon keep now as they kept then." He says the writers might believe those stories, but "I will not; and since then all christendom might believe it, I will not." So to Mr. Ingersoll's rebuke of Biblical barbarities, and "ruthless condemnation touching this whole business in the old fighting books," he says "I say amen also." So of the New Testament apostles, preaching the immediate return of Christ, he says "We see now that they were utterly mistaken." This clergyman denies as emphatically as Mr. Ingersoll. But Mr. Collyer sees the other side, the wheat as well as the chaff, the flowers as well as the weeds; values the Bible for its merits, and is not at all troubled by its "mistakes." This is of course the only really broad view of the Bible. To such a view Mr. Ingersoll's treatment of it is just as if one should judge the Iliad by its stories of the gods; or settle his own loved Shakspeare, by denying the reality of the witches' work in Macbeth. To the

evolutionist's view as presented by Professor Proctor, the mistakes of the Bible are all not only excusable, but inevitable; and to one who bears in mind that the Bible was written at a time when, as Rabbi Mendes says, "the Colonel's ancestors clothed themselves (mainly) in wood-dye, and worshiped the mistletoe, with human holocausts," its perfect precepts of justice in the prophets, and of love in the gospels, have a venerable and sacred value that makes ridicule quite out of place. Whether Mrs. Phelps' charge that Colonel Ingersoll is in Biblical scholarship "a generation at least behind his times," be true or not, it is at any rate certain that his criticisms do not touch the real literary, historic or religious value of the Bible, or the doctrines that intelligent ministers are now teaching about it. Still, for his incomparable work in destroying the foolish and pernicious doctrine of the infallibility of the Bible, we are very grateful and bid him "Go on!"

AMID the many words read about Emerson this month, it is interesting also, to recall Carlyle's sentences fifty years ago last winter, on receiving his address on "The American Scholar": "My friend! You know not what you have done for me there. It was long decades of years that I had heard nothing but infinite jangling and jabbering, and inarticulate twittering and screeching; and my soul had sunk down sorrowful, and said there is no articulate speaking then anywhere, and thou art sole among strange creatures. And lo, out of the West comes a clear utterance, clearly recognizable as a man's voice, and I have a kinsman and a brother. God be thanked for it! I could have wept to read that speech; the clear high melody of it went tingling through my heart. I said to my wife, 'There, woman!' She read, and charges me to return for answer, that there has been nothing met with like it since Schiller went silent. My brave Emerson! And all this has been lying silent in him, and the vociferous platitude dinning his ears on all sides, and he quietly answering no word; and a whole world of thought has silently built itself up in those calm depths. O, for God's sake, keep yourself still quiet! Do not hasten to write; you cannot be too slow about it. Give no ear to any man's praise or censure. On one side is as Heaven, if you have strength to keep silent and climb unseen; yet on the other, yawning always, is the frightful abyss and Pandemonium! See Fenimore Cooper! Poor Cooper,—he is down in it; and had a climbing faculty too. Be steady, be quiet, and be in no haste!" And it will have to be added that Emerson knew better than Carlyle how to "be quiet," and not get "down in it."

CENTENNIAL TRIBUTES.

Those who keep centennials ought not to forget that Alexander Pope was born two hundred years ago this summer, and that he also taught the gospel of *Unity*. He saw the unity of nations, and predicted the time when in peaceful intercourse the "Thames shall flow for all mankind," and "seas but join the regions they divide." He saw the unity of religion, and wrote:

"For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right.
In faith and hope the world will disagree,
But all mankind's concern is charity."

He taught it again in his "Universal Prayer" to the

"Father of all! in every age,
In every clime adored,—
By saint, by savage and by sage,
Jehovah, Jove or Lord."

He taught the unity of nature filled everywhere alike by this God, who

"Warms in the sun, refreshes in the breeze,
Glowes in the stars, and blossoms in the trees;

Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
To Him no high, no low, no great, no small;
He fills, He bounds, connects and equals all."

He taught the unity of even good and evil:

"All discord, harmony not understood;
All partial evil, universal good."

Centennial-keepers should also remember that this year is the hundredth anniversary of the birth of Robert Peel, who did so much to realize Pope's ideals, and get the unity of men and of their religions recognized by British law. Peel's public work was pre-eminently devoted to justice among nations, classes, and religions; to the reform and humanizing of the criminal law; to the emancipation of Catholics and Jews in Great Britain; to the relief of laborers from the worst cruelties suffered by them; and to the general help of the poor by the corn laws, and consequent cheapening of food.

To these reforms he subordinated his private and party interests, and carried the "divine right of bolting" so far as to propose the very emancipations which the Tories had raised him to oppose, and became the great mugwump of his day. Hence he was censured as few statesmen ever have been, lost office and honor, and made sacrifices compared with which Lord Brougham said those of other public men were insignificant. But Peel was rewarded in the thought that if he had lost his party and power, he had relieved the oppressed, and brought to the poor more "abundant and untaxed food, the sweeter because it is no longer leavened with a sense of injustice." He was rewarded too by the popular love; and when he died, one says, "There was no honor which parliament and the country would not willingly have paid" his memory. He had willed that his family should accept no reward for his services, and the proffered peerage and burial in Westminster Abbey were hence declined. But his monument was still raised there, and his name outshines peers. The Britannica says: "Of what he did, nothing has been undone;" and another writes that there is no more chance of reaction against his reforms in England, than of reaction against the rule of three. And seeing how his reforms were all in the interest of human justice and unity, we feel that few men are more worthy of centennial tribute than Robert Peel.

H. M. S.

PROGRESS.

In the last *Unitarian Review* Mr. Chadwick says of "Lea's History of the Inquisition," "More cheerful reading it would be hard to find." The cheerfulness comes of course from seeing what horrors we have escaped, and how much progress morality has since made; and he quotes Mr. Lea's saying that "the ages of faith, to which romantic dreamers regretfully look back, were ages of force and fraud, where evil seemed to reign almost unchecked."

But the evil was by no means confined to the Inquisition; and if such reading is "cheerful," it is well to glance at some of the other evils, and see still more widely the progress for which we owe our gratitude to-day. Evils that seem incredible to us, were a common condition in Europe long before the Inquisition, and after it. Of the sixth and seventh centuries in France, for instance, Gibbon says that "it would be difficult to find anywhere more vice or less virtue;" and Milman, that "it is difficult to conceive a more dark and odious state of society;" while Hallam asserts that the facts of those times are of little value except to show "the extreme wickedness of almost every person concerned in them." Of the tenth century, Stendhal says it was "the height of felicity" for a man to have a good sheepskin coat in winter, and "not to be killed;" and Taine adds, "for a woman not to be violated by a whole band." Even at the end of the twelfth century, in England,

such was the condition that Mr. Pike, the painstaking investigator of English criminal records, says in his elaborate history: "The universal want of respect for human life is shown in all the chronicles of the period; in London, where Jews were frequently massacred by hundreds, the streets after sunset were given up to rapine and murder; false weights, false measures, and false pretenses of every kind, were the instruments of commerce most generally in use; and there was hardly any class in which a man might not with reason suspect that his neighbor intended to rob or even murder him." In the middle of the fourteenth century, in the boasted age of chivalry, he says that the crimes against human life were, in proportion to the population, eighteen times as frequent as now. Two hundred years later, in the sixteenth century, criminals were so common in England that it was thought necessary to hang two thousand a year, and Holinshed estimates the executions in the reign of Henry the Eighth as 72,000.

Even in the seventeenth century, that of the Puritans, such was the absence of humanity, that Macaulay says a man pressed to death or a woman burned "excited less sympathy than is now felt for a galled horse or an over-driven ox." Even the eighteenth century was so different from to-day, that Lecky, after detailing its customs, says in his last volume: "It is difficult to measure the change that must have passed over the public mind since the days when the lunatics of Bedlam were constantly spoken of as one of the sights of London; when the maintenance of the African slave-trade was one of the foremost objects of commercial policy; when men and even women were publicly whipped through the streets; when skulls lined the top of Temple Bar, and rotting corpses hung on gibbets along the Edgware road; when prisoners exposed in the pillory not unfrequently died through the ill usage of the mob; and when the procession every six weeks of condemned criminals to Tyburn was one of the great festivals of London."

Or look across to France last century, where millions of peasantry were nearly starved, and were still, in Taine's estimate, paying four-fifths of their income in taxes to support the extravagance of the nobility; and where justice was so little secure, that Arthur Young, just a hundred years ago, told of the man lying in prison a third of a century without even knowing what he was there for. Or see the sentiment in our own country then, when Parton says the best Christian in New England saw nothing wrong in buying negroes for rum, and selling them for West India molasses to make rum to buy more.

There has indeed been progress enough all along the line to dispose us to be "cheerful." All agree that about everything has advanced, except religion. And considering how many of the evils were largely due to what was called religion, we need not regret if that has declined. Most of the wrongs told in Mr. Lea's books were of course wrought in the name of religion. Many of the others were too. Pope Innocent's bull against the witches, in 1484, was most "clearly dictated by conscience," and "inspired by the Scripture command" to destroy all such, President A. D. White says; and of the poor women and children tortured under it till they confessed that they had raised hail-storms, tempests and bad weather to destroy the crops, this author adds that "such confessions by tens of thousands are still to be found in the judicial records of Germany and of all Europe." This form of persecution was largely due to so-called religious feelings, among both Catholics and Protestants; and Lecky says that in no part of the British Empire was it so frequent and ferocious as in pious Scotland, and he says "it was to the ministers that the persecutions were mainly due." He adds that so late as 1736, the Associated Presbytery there "left a solemn protest against the repeal of the laws against witches, as an infraction of the express word of God."

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Even where religion did not thus foster such evils, it did little to prevent them. Browning dramatically pictures it in the case of judicial torture, which

"mauled and maimed all recusants,
While, prim in place, Religion overlooked,
And so had done till doomsday, never a sign
Nor sound of interference from her mouth,"—
until torture was abolished by secular humanity alone.
"Then did Religion start up, stare amain,
Look round for help and see none, smile and say,
'What, broken is the rack? Well done of thee!
Did I forget to abrogate its use?
Down in my book denounced though it must be
Somewhere. Henceforth find truth by milder means.'
Ah but, Religion, did we wait for thee
To ope the book, that serves to sit upon,
And pick such place out, we should wait indeed!
That is all history."

And the truth is doubtless severer than Browning put it; for torture was abolished not merely without the help, but with the opposition of the church. Its downfall in France was due chiefly to such men as Montaigne, Bayle, Voltaire and the Encyclopedists; and Lecky says, "in almost every country, the abolition of torture was at last effected by a movement which the Church opposed, and by men whom she had cursed." And many of the other evils we have noticed have been abolished with about the same amount of aid from what has been called religion.

The decline of that sort of religion is no exception to the general progress of humanity, and is indeed a part of, and probably the best part of, that progress. Rather with that decline, not merely humanity, but true religion has progressed. Even Voltaire's deism was far more religious than the current religion of his day; and he was correct enough in telling the pious lady that he had written more praise of God than she would be able to utter in all her life. But all agree that the thought of this century has been much more religious than Voltaire's; and the very thought of the last forty years, which has been most denounced as irreligious, is beginning to be seen as the most religious thought yet. Thanks chiefly to it, God is no longer conceived as a limited, partial and passionate person, but is seen, not only by poets, but by an ever increasing part of the people, as an all-pervading Presence, living in all life, loving in all love, and worshiped best by love. As Edward E. Hale says in that article just before Mr. Chadwick's: "Whoever writes the history of religion two centuries hence, will observe that, in real religion, the last half of this century is far in advance of the first half."

H. M. S.

CONTRIBUTED.

A BROWN THEOCRITUS.

O sparrow, chirping in the weeds,
For home thou hast the summer meads;
With the blue heaven to cover thee,
And roof thy emerald chambers in!
Noon's brook of melody art thou!
And, silver-cool, thy waters pass,
Across the meadows reaching low,
Where the stout cricket in high glee
His anvil clinks with merry din,
In his low smithy in the grass:
Leastways, I loit'ring, dream thy song,
Like water bubbles clear and strong;
In eddying curves of rhythmic speech
From brooks that flow by childhood's beach.

O sparrow in the fields of hay,
To thee I give myself to-day!
Wind, wind in merry glee thy flute
Across the morning meadows mute,

From the low weeds where thy nest is,
Thou brown musician of clear skies!
I list thy perfect rhapsodies,
And soft, moist-rimmed, before my eyes,
I see Arcadian fields uprise,
And vales Tempèan, wide and cool,
Lulled by the River Beautiful;
And hear, across the bannered corn,
The silver bugles of the Morn,
Blown from the fields of Youth to us.
Say, art thou bird that singeth thus,
Or soul of old Theocritus
Returned once more to dream and muse,
And house among the morning dews?

CHARLES J. O'MALLEY.

LIFE AND LABORS OF RALPH WALDO EMERSON.

II.

Emerson's School Life.

At ten Waldo was in the Latin school. The next year, (1814) the coastwise trade being cut off by British cruisers, flour went up to \$17 a barrel, and rice and meal in proportion, and the family were driven out to Concord, to the old manse, the house of Doctor Ripley. In a year they came back to Boston, boarding for the rent the family of a man who had gone to Europe. Here, though on Beacon street, there was room in the yard for a cow, which Doctor Ripley sent down to them from Concord—the cow which Ralph Waldo remembered driving round the common to a pasture on Carver street. At fourteen he entered Harvard college. But this step would not have been possible at that time but that, through the influence of his teacher, Mr. Gould, he secured the appointment of "President's Freshman," that is, he was the errand boy and messenger to summon delinquents and announce to students the order of the faculty. His lodging was free in the president's house (Wadsworth), and he was made waiter at the Commons boarding table, a position little to his taste but which cancelled three-fourths of the cost of his board. Afterwards he received something, \$64, from the scholarship funds, and did some tutoring. William, his older brother, taught school some portion of the time. There was a quarterly \$10 present to the mother from some unknown friend, and the deacons of the church at the beginning of January remembered her with their compliments and a twenty-dollar bill. But the exigencies of support were severe upon her. When he began to teach school, which was his readiest means of earning something, he regretted that the condition of his old coat compelled him to spend sundry five-dollar bills at the tailor's instead of bringing them to his mother. He longed for the time to come as his highest hope when he could offer her a home comfortable and pleasant, "in some feeble degree to pay her for the cares and woes and inconveniences she had so often been subject to on our account alone." In a little time he and William began a school for young ladies in his mother's house. In this they were prosperous, but school-keeping was not to his taste, and we see him casting glances toward the ministry, the calling of a long line of ancestors. He finds Doctor Channing, "preaching sublime sermons," surpassing Everett's eloquence.

At twenty-three he goes to Divinity Hall, taking a cheap room, when health and eyes gave out, interrupting his theological studies. By tutoring a school in the summer he works his way through, however, but comes out with a tendency to rheumatism and a more dangerous weakness of the lungs. He is "approved to preach," but is sent South for the winter. Then the question of earning his bread troubles him again, but he finally preaches where he can the half of every Sunday. But he writes, and reads, and thinks. He strolls by himself in the country, communing with himself and the spirit of nature. While he was still

waiting, a candidate for some pulpit, the life of his brilliant younger brother, Edward Bliss Emerson, was blighted by insanity. "Yesterday," runs his journal, "we brought Edward down to Charlestown. His frenzy took all forms, but what's the need of relating them. Here he lay—Edward, the admired, learned, eloquent, striving boy—a maniac. Woe is me, my brother, for you! Please God to rescue and restore him." The brother did indeed recover from his paroxysm, but soon after died, a victim to consumption, as also the gentle Charles Chauncey Emerson, always so dear to his memory.

J. C. L.

CHIPS FROM A TEACHER'S WORKSHOP.*

"The golden era of Roman history was also the golden era of Roman education," says the author of this thoughtful work, thus reminding us that education not only is but should be among the burning questions of the day, of vital interest to parents and all thoughtful and intelligent citizens, as well as to the professional teacher. Indeed, it may, we believe, be safely premised that advance in educational methods is as much retarded by ignorant conservatism among the body of the people as by lack of breadth in the professional ranks of teachers. An educational work then, to be genuinely helpful, must appeal both to the general and the professional class; be at once interesting and suggestive to all minds without being commonplace to the teacher. While this work is one to which we would take decided exception in some particulars, its author has certainly signally succeeded in making it one helpful and interesting to all classes of intelligent people. The framework of the book is especially good. The opening chapter, composed of ten open letters to a teacher, in a very direct, forcible way solves many of the problems most oppressing to the young instructor, at the same time wonderfully enlightening the curious adult on home training. At last we all are or should be teachers. There is no individual of mature years who is not called upon, if he do his duty, to mould some growing youth with whom he comes in contact. But in many cases though perceiving that duty, conscientious adults do not know how properly to discharge it. Mr. Klemm's suggestions, though directed to the young teacher and fitted for her use, are very suggestive and practical for all of us.

These open letters suggested by experience were the first necessity of a practical work; and the second chapter of the book responds well to the next one—the solving of common difficulties which have seemed unsolvable because not thoughtfully examined into. That interesting bit from practical experience, on the rescue of a Dunce, is particularly forcible, as pointing to the fault underlying all poor teaching—mechanical work on the part of teachers, parents and associates of the children. Over and over again in these pages is the fact demonstrated that those who are placed over the young *must* have their wits about them, for there is absolutely no problem in school, or in home life for that matter, that can not be solved through careful thought and experiment. The danger of the unconscious mechanical habit, in cases where no great moral or intellectual problem points it out, is well shown in the instance of unintentional cruelty through keeping the slow scholar in at recess. That this was a deed harsh and inhumane had never occurred to the faithful teacher, until her attention was specifically called to the blunder and its results. In answer to an inquiry in this second chapter as to the causes of the early withdrawal of boys from the public schools Mr. Klemm enumerates what he considers the four principal ones—1, the boy's desire to earn money; 2, the prevalent worship of non-schooled, self-made men; 3, the improper courses of study, more suited to girls' than boys' wants; and 4, the undue pre-

dominance of female teachers in the schools. Probably the first motive named is the more generally prevalent and the strongest one, but many will not concede the force of the other three. Doubtless the success of a few self-made men has led to false conclusions with regard to the necessity of a thorough education, but that with young boys leaving school, or even with their parents, it has much effect in that action, may be gravely doubted. On the other hand, instead of this and the third cause mentioned by Mr. Klemm, we would suggest the common conviction that education unfits young men for business success. Since the fairly comfortable and useful life depends primarily on a decent income we can hardly blame those practical natures who are frightened at the term college-bred; but that splendid financial results should be justly made the index of success or even of happiness in life, any one will deny after serious thought. The great problem for educators to solve, so as to prevent this false and hasty conclusion on the part of the public, is how so to infuse soul and inspiration into education that the youth at any given point in his study will discontinue it with regret. Then the public applause of money-values will subordinate itself to the desire for individual mental development. Every parent will choose for his son, every son will choose for himself the larger and happier life, when once he discerns clearly of what it is constituted. Mr. Klemm advises the separation of boys and girls in school because the latter, he thinks, take naturally to the present system, while the boys rebel against it. Has he not forgotten that girls from habit accept the customary while boys, also from habit, demand what they want or, failing to get it, withdraw. The present system of high school education is undoubtedly unsuitable for boys, but it is equally unsuitable and harmful for girls. And the very fact that girls accept it uncomplainingly, when they do, is proof that, being inadequate, it should be improved, or abolished by strong hands and able heads. Mr. Klemm's position as to the error, on account of women's deficiency, of placing them as instructors over growing boys, is hardly borne out by the logic of facts, and to-day the predominance of women teachers would present to him the strange anomaly of communities everywhere, through their male school boards and superintendents, choosing more and more commonly the least effective agents for school work to be done. Undoubtedly women do err seriously in their presentation of subjects so that they shall be both practical and fascinating to the boy's mind, because they are given the wrong class of subjects to present, and because they themselves are struggling against the improper methods of their own early and later education.

The third chapter in "Chips from a Teacher's Workshop" has considerable reformatory fire, and, though attacking false methods which have been already abandoned by the foremost educators, has its appropriate place on these printed pages, both because embodying truths that will need iteration and reiteration before generally accepted, and because many teachers not recently trained in the most approved methods will find them helpful.

Of the remaining chapters those on "Some Principles and Methods of Teaching," "The Art of Questioning and Practice of Teaching," and the "History of Education," are most important and suggestive to the general reader, while the ones treating on specific studies are on the whole rather disappointing, though helpful. With the ability they display, the author, it would seem, might have developed them more systematically and broadly, though he has thrown out many suggestions which each reflecting teacher should carefully develop and complete for himself, perhaps in some cases more satisfactorily than the work could have been done for him, the success of any plan depending so much on the individuality of the planner.

If, however, we were to emphasize the importance of any one chapter in the book, it would be that on "Some Prin-

**Chips from a Teacher's Workshop.* By L. R. Klemm, Ph. D. Boston: Lee & Shepard. Cloth, pp. 408. Price, \$1.50.

ciples and Methods of Teaching," not because it is the most original, the most interesting or even the most helpful, abstractly considered, but because it lies at the foundation, and bristles with noble principles which all the world's workers with humanity should bear constantly in mind alike in general, individual, and in self-culture. No one of us can afford to forget those four great guiding landmarks Mr. Klemm designates in the vast field before us: Teach in accordance with nature's laws; teach in accordance with psychological laws; teach objectively; teach intelligibly. And in connection with these four great principles every fresh difficulty should suggest Goethe's profound and true maxim: "*In der Beschränkung zeigt sich der Meister*"—a master proves himself such under restraint. B. L. G.

GREAT EXPECTATIONS.

"Oft expectations fails, and most oft there
Where most it promises."

Even our dictionaries and authors have small respect for the rights of words. The noun, expectations, for instance, after having borne all the burdens imposed on it by its primary signification is forced to do duty for other words. Or it is placed in an equivocal position, as in the title of the novel, "Great Expectations." At first we perhaps take it for granted that it is used there in its primary sense, but when we come to the passage in which Mr. Jaggers announces to Pip that he (Pip) "has Great Expectations," that a person, who for the present remains unrevealed, purposes endowing him at some future time with "a handsome property," we are corrected, we think, and assume that the title of the book is equivalent to Great Prospects; yet, when we have read to the end, we may decide that it ought to mean what we had first supposed, extravagant hopes or anticipations, these having caused poor Pip to deteriorate in character, while their disappointment brought out his nobler traits.

Perhaps we say to ourselves that even when those truly great expectations, founded on the larger hopes and faiths belonging to generous natures devoted to their kind, are burned to ashes in some scathing experience, the loss may prove a fortunate one. But it involves much that is hard to bear. The impoverished spirit may not be able to build immediately a new structure, and rarely does it find the sympathies of friends or brethren large enough for hospitality; there is not room for sad souls to sit at the board of shallow affections. Nor do they who aspire to be spiritual helpers always give the aid that is needed.

As a rule, it is well to be rid of our great expectations. They are almost invariably unreasonable ones. Considered as investments they are unsafe possessions; besides, we are taxed too heavily on them to leave any margin for profit. Expecting too much of others, or of ourselves, or of the course of events, is likely to make us fail in duty, since to do one's duty fully requires exact compliance with existing conditions; and excess of hopefulness prevents us from seeing what those conditions are; the mirage it creates in desert places is enchanting to behold, but it lures us over trackless sands where neither oases nor fountains are. Extreme hopefulness makes the desired end seem so near and assured that we neglect the means necessary to attain that end. It seems to arouse and to sustain high endeavor, but in fact causes us to overrate our strength and to waste what we have, in the end thwarting our best purposes. Thus it happens that some who abound in good intentions, and have a strong sense of moral obligation promise more than they are able to perform. If there were less hope there might be more faithfulness.

"Hopes have precarious life;
They are oft blighted, withered, snapt sheer off;

*But faithfulness can feed on suffering,
And knows no disappointment.*"

ELIVAR.

THE STUDY TABLE.

Evangelistic Work in Principle and Practice. By Arthur T. Pierson, D. D. New York: The Baker & Taylor Co.

Mr. Pierson seems to have been a minister in Detroit, and through this book shows his admiration for Mr. Moody and his methods, for Mr. Bliss the singer, and he also writes eulogistically of other revivalists and philanthropists, Whitefield, Finney, Chalmers, Shaftesbury, and others. His theory is that the world is to be evangelized by every Christian becoming a preacher, as Mr. Moody did.

Within and Without. A Philosophical, Lego-Ethical and Religious Romance, in four parts. By J. Thompson Gill, Manager C. & B. Publishing Co., Chicago.

This book is an attempt to make a novel the vehicle of a new philosophy. The author says in his preface that the metaphysical reasonings which he employs "are simple but substantially new." The questions which he attempts to answer are, why we are here, what is our duty, what shall be our destiny, and is that destiny dependent upon a proper use of our abilities and advantages.

There is a sufficient plot to the story to excite some interest, and the scene being laid in Chicago might well commend it to some readers, but the long philosophical discourses interrupt the story, and will discourage the ordinary novel reader. If we are to consider the book upon its philosophical merits, the first thing to be said is that it would have been a more dignified and proper method to have presented the philosophy apart from the story. This the author promises to do in a later volume.

The Lord's Prayer. By Rev. Alfred Hood. London: Swan Sonnenschein, Lowry & Co., Paternoster Square. Cloth, pp. 95.

One of the many dangers to be met, and if possible avoided, in our methods of education, lies in teaching children to repeat by rote words containing gems of thought before they are able to comprehend their deep significance. Particularly is this true of the Lord's Prayer, which is taught them—and properly so—in the home, the school, and the church, as soon as their little lips can frame the words, and long before the beautiful petitions can be understood by the little ones that lisp them. This inculcates a habit of repeating sentences, poems and prayers, without attaching any significance to them and it is a habit not easily overcome unless, with the growing intelligence of the child, as much attention is paid to giving it an interpretation of the idea as has been previously given to memorizing the words that contain the idea.

A forcible illustration of this interpretation of deep truths to the capacity of young minds without the loss of dignity, beauty or reverence in the thought, is found in a little book, "The Lord's Prayer for Young People," written by the Rev. Alfred Hood. This little book is unique in its combination of simplicity, beauty and helpfulness. In it the author has accomplished for the young people what Mgruder did for older persons in his amplification of the prayer of Jesus. He has called attention to the marvelous inclusiveness of this short petition, so freighted with meaning that words may be amplified into chapters. Dividing the prayer into eight leading ideas, he has given to each of these a chapter, rich in suggestion, making the book an invaluable help to the Sunday-school teacher, both as to method and matter, and as an example of what may be done in simplifying—not diluting—an apparently difficult and profound thought, by thorough comprehension of it. The book should be in the hands of every Sunday-school teacher; it is rich in suggestion, reverent in thought, simple and forcible in diction, and would be an excellent text-book for eight or more helpful lessons.

A. L. P.

Looking Backward. 2000-1887. By Edward Bellamy. Boston: Ticknor & Co. Price, \$1.50.

Mr. Edward Bellamy, whose reputation as a novelist has rested hitherto on books calculated simply to amuse, has now used his quick imagination to good purpose. "Looking Backward" is Utopia brought down to date. The author adopts the form of a novel, and by a thoroughly artistic device brings his hero, a young Bostonian of 1887, into contact with the people of the time—is not 2000 almost too near?—when social wrongs shall have been righted, and every man and woman shall have and exercise the right to the truest self-development. The book is a splendid object lesson for those who have such an unreasoning horror of the word "Socialism" that they oppose, unheard, any reform looking toward the amelioration of present social conditions.

C. H. K.

Historic Waterways. By Reuben Gold Thwaites. Chicago: A. C. McClurg & Co. Cloth, pp. 293. Price, \$1.25.

This book is an interesting and detailed description of a canoeing tour upon the Rock and Wisconsin rivers, and the Fox river (of Green bay). For the nature-loving rover it will have a charm all its own, while to the general reader its new glimpses into that river country, and quaint bits of character drawn from life, yield interest. And yet, with all due respect to the author's judgment, it may be doubted whether the average rambler would not find himself better pleased with a trip through a wilder and more picturesque country, and be longing occasionally for moving accidents by flood and field. However, these scenes about us will henceforth be invested with new charms.

THE HOME.

A BABY'S OPINION.

The young moon hung with crescent down,
Her outline traced by thread of gold;
The deep blue sky was thickly set
With star-gems, rich and manifold.

"Babie" and I both watched the scene—
Grand and solemn it was to me:
"Who made the moon?" I softly asked.
"Don't know!" she said, with baby glee.

"God did," I taught, in low, grave tone—
Impressiveness, no lack of it,
She gazed awhile, then gaily said:
"I dess He's doin' de back of it!"

—Rose Burnett in Kindergarten.

WHY?

To me, practically, in my work of dealing with little children, psychology means that I must draw just as near to those children, in mind and heart, as I can, and meet everything they do with a gentle, loving, reverent, conscientious "Why?"

For example: Day after day little Marcus sat in the school-room doing just as little work as possible. He was good, his face and bearing assured me that he was thoughtful, intelligent and capable; and the small amount of excellent work he did do, confirmed my impression. One morning, school had been in session for half an hour before I reached the boy's slate to inspect his work. The blank slate met my glance.

"Why, Marcus, is that all the work you have done?"

"Yes, ma'am," he replied, in the slow, even, fearless, self-possessed way in which he always spoke.

"Why have you not been writing?"

"Because I didn't want to." There was no impertinence, no defiance in the reply, only simple honesty.

"You didn't want to?" I continued; "why, what do you come to school for?"

"Because my mother won't leave me stay at home." The complete reason to him, you perceive.

"Well, why does your mother not let you stay at home?"

"I don't know," came slowly.

I quietly continued: "Marcus, do you not want to know how to read and write, and do all the things your mother and father and big brothers do?"

"Yes, ma'am," said Marcus.

"How do you suppose you are going to be able to do all these things?"

"I'll just wait till I get big, and then I'll know how."

"Then you think all people need only to wait until they grow big, and they will know everything?"

"Yes, ma'am."

So Marcus was waiting—simply waiting, with quiet, good patience. Hundreds of children have the same idea, I have no doubt. When I had once reached the "why" of Marcus' quiet idleness it did not take me long to explain matters properly to him, nor him long to respond to the new line of thought that was now his.

Why? Why? Why? was in my questioning mind a dozen times a day about another scholar,—Ann O'Brady. I can see her now, as she walked into my room that first morning, a big girl of thirteen, and large of her age, so that I wondered how I could put her into one of the seats intended for the others—little tots of six and seven. Why had she never been to school before when all her younger and older brothers and sister had? Why was she so defiant, so on the defensive, so "touchy," so slow to trust, so slow to respond to kindness or politeness? I knew before long that the defiance and apparent impertinence were really bashfulness; also that she was painfully conscious of her age and size, and feared much was to be expected of her because of them, while in reality she was not the mental equal of the six years old children. When I approached her there was a mental and moral bristling up that would make me think of nothing so much as a cat when approached by a dog. Perhaps you wonder why I did not ask her about these things. I wanted to know. Remember, I had first to win her trust. I had to guard my every look and act, not to let her know for one moment that I thought her in the least different from the other children, or a subject for the least different treatment. It was hard work with this constant why in my mind, the answer to which would have been such a help. But patience and practical psychology won the day, and after some weeks I learned that this girl had been brought over from Ireland by an aunt, had been abused and made a drudge of, had no friends, no sunshine until her mother "came over," bringing the other children, some six years later, and started her to school. The girl will carry this manner with her all her life long; it will make her many enemies, and most persons will accept her as she seems, and will not bring this simple, practical why psychology to bear upon her case at all, and so they will all have hard, sad work of it, and the girl will probably turn out a failure. A very pathetic feeling comes stealing into my heart every time I meet her smile, as she passes me in the hall or street, and gives me a look almost of adoration. I have been glad I earned it.

—Juniata Stafford in *Popular Educator*.

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NOTES FROM THE FIELD.

Denver, Col.—The Rev. W. H. Ramsey, of Salem, Mass., who is occupying the pulpit of the Rev. T. J. Van Ness at Unity church, of this place, during the latter's absence in Europe, delivered to a large congregation on the 15th instant an excellent sermon on "The Creed of a Liberal," from which the following is an extract: "When any church, or any council of churches, says to a man: 'These formulated statements of doctrine that we present to you contain the absolute truth in regard to the religious questions to which they refer; you must not advance an inch beyond them; you must not teach anything that contradicts them; no matter what your feelings prompt, no matter what your reason or your moral nature dictates, you must subordinate these to the dogma that we present to you'—when a church takes such a course as this she has entered upon a process of disintegration and death. She is shutting out the noblest and best men from her ministry and training a race of mealy-mouthed and week-kneed repeaters of religious cant and clap-trap. The seer, the great and open-souled prophet to whom the Eternal speaks to-day in accents fresh and new, has no place in such an institution. But—and this is the point I wish to emphasize—the teaching and spirit of Jesus Christ has nothing to do with this hard and limiting dogmatism. This is not pure Christianity. And what we Unitarians live for to-day is to proclaim this fact to the world—to show to the world that there is an undying vitality in the Christian principle, and that, notwithstanding the travesty of His teaching and the perversion and misunderstanding of His words, Jesus Christ is still supreme as the spiritual and moral leader of men."

Boston.—The Old South series of lectures for young people enters upon its sixth season now in these midsummer days, the course extending from August 1, to September 19, inclusive, and addresses being delivered each week on Wednesday afternoons in the following order: "The Great Schools after the Dark Ages," by Professor Ephraim Emerton, of Harvard University; "Richard the Lion-Hearted and the Crusades," by Miss Nina Moore, author of "Pilgrims and Puritans;" "The World which Dante Knew," by Shat-

tuck O. Hartwell, Old South First-prize Essayist, 1883; "The Morning Star of the Reformation," by Rev. Philip S. Moxom; "Copernicus and Columbus, or the New Heaven and the New Earth," by Prof. Edward S. Morse; "The People for whom Shakespeare wrote," by Charles Dudley Warner; "The Puritans and the English Revolution," by Prof. C. H. Livermore, professor of history in the Institute of Technology; and "Lafayette and the two Revolutions which he saw," by George Makepeace Towle. The full course is entitled the Story of the Centuries. The Old South Leaflets are to be distributed at the doors among the audience, and those preserving complete sets may have them neatly bound for 15 cents. This is an excellent plan and we hope may be one day adopted by those who inaugurated a similar lecture course in Chicago last winter for school children. It is encouraging to note that there is great demand for the Old South tickets.

—The Rev. Minot J. Savage will sail for Europe about August 1, and be absent until October. His society have decided to repair their church and to continue worship in it awhile longer before removing to the Back Bay.

Cincinnati, Ohio.—A circular letter from the minister of the First Congregational Church of this city, announces that the new church, corner of Reading Road and Linton Street, "will probably be ready for use in the early fall." A supper and sale table in the interest of the furnishing fund is announced, and other activities commended to the summer interest of the parishioners. The circular contains a cut of the new church, which looks cosy and sensible. Generous Norman openings, low ceilings, with no waste of money in external decorations, no costly towers or high steeples to waste money and threaten life. Every achievement of this kind in the interest of modesty and economy is a public benefaction, an object lesson in common sense, which will induce others to suppress their ambition for architectural display and go and do likewise. We congratulate Brother Thayer upon the bright prospect for usefulness that awaits him.

Moline, Ill.—From an exchange we clip the following from the pen of the Rev. Henry D. Stevens, of Moline, Ill. Speaking of that notable occasion in the Harvard Divinity School, on Sunday evening, July 15, fifty years ago, he says: "Here had assembled the members of the graduating class, many of the Harvard professors and a good sprinkling of the Boston ministers, publicists and authors. Some years previously Emerson had voluntarily stepped down from the Unitarian pulpit, and had created in place of it one peculiarly his own, and from which he preached to the end of his life. He had written 'Nature,' had visited Carlyle, had lectured, and was known as a thinker of great courage, and marked originality of expression. It was an expectant moment. Doctor Bartol, who was present, says that he recalls distinctly the simple upward-looking petition of Emerson, which preceded the address. It was in these words: 'We desire of the Infinite Wisdom and Goodness to be led into the Truth. So may it be by our lowness and seeking. This we ask of the Infinite Wisdom and Goodness.' As to the address itself, a free word was looked forward to, wise counsel to the young men about to step forth to minister to men's needs. But instead came a prophetic, joyous, spiritual message for all thinking minds for many years to come. It was an interpretation of religion so free, so broad, so catholic, that to his auditors it seemed a special revelation; and to a large class of minds since has proved a veritable gospel of the Truth. Theodore Parker spoke

of it as 'the noblest, the most inspiring strain I ever listened to.' It was, in truth, a long look ahead—a bold, clear-eyed determination to announce, without fear and without subterfuge, the spiritual vision which had been revealed to him. Listening to its thoughts many of his hearers became frightened, while to many others it brought a new song into their hearts as they went homeward in the silent night. . . . So far as he might, Emerson then spoke for all men, everywhere seeking to find and hold communion with a living God. His word had no regard for time nor place, for the formalism or historical exaggeration of religion; but sinking deep the plummet of his penetrating spiritual insight into man's own consciousness, Emerson brought forth the eternal verities of the religious life."

Helena Valley, Wis.—The annual Unitarian grove meeting in this valley will be held in and around Unity Chapel, on August 11th and 12th. There will be speaking by several Liberal ministers, and a cordial invitation is extended to all interested in the advancement of Freedom, Fellowship and Character in Religion. For further particulars address Jenkin Lloyd Jones, Spring Green, Wisconsin.

Huron, Dak.—Miss Bartlett preached twice to the Sunday circle at Huron, July 15. She was impressed with the vigor and hopefulness of the movement. A friend writing of her visit says: "Our hall was full in the evening, and all were delighted." The Dakota field is full of promise.

Sioux Falls, Dak.—Miss Tupper, sister of Mrs. E. T. Wilkes, filled the pulpit of Miss Bartlett, July 15. She spoke to full houses and the people were very much pleased. Miss Tupper is turning her vacation to good account.

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, July 29, services at 11 A. M.; Samuel J. Stewart will speak on "The Affirmatives of Rationalism."

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, July 29, services at 10:45 A. M.

THE LOAN LIBRARY.—The new catalogue of the Loan Library of the Chicago Woman's Unitarian Association is now ready, and will be sent to any one upon application.

The books will be loaned to all outside of the city for twenty-one days from the office on receipt of ten cents for postage. A fund has been raised to allow ministers the free use of the library.

Upon the payment of expressage, packages of six books will be loaned for two months to any person who will be responsible for their circulation and safe return.

A fine of two cents per day will be imposed for all books retained over the time prescribed by above rules.

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175 Dearborn St., Chicago.

Literary Note.

MRS. ELLA WHEELER WILCOX's opinion of a novel lately published by Charles H. Kerr & Co., Chicago, may be of interest:

"I have just finished the little book 'A PURE SOULED LIAR.' It is a strange, weird, sad story. The plot is remarkable and original, and the whole book has a peculiar power and force—like a stone thrown in the dark. I do not like the pessimistic tone to it, and wish the author had left a happier outcome. I think justice rules in the world, that in the long run *pure motives* receive their reward, just as evil ones receive their penalty. Worth and nobility rise above falsity and insincerity, and true natures are not allowed to die as unrecognized as Chris does in the story. Her trouble was in not *really* loving her lover and husband as much as she did her friend. The author of the book has undeniable ability and strength, and a peculiarly original style. It is not pleasant, but it is fascinating. She is not a realist, she is too marked with pessimism for that, but she is evidently a very gifted woman. I wish I knew about her."

"I thank you for sending me the book.

Yours sincerely,

ELLA WHEELER WILCOX."

Narragansett Pier, July 19, 1888.

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BOOKS RECEIVED.

All books sent for notice by publishers will be promptly acknowledged under this heading. Further notice must be conditional on the state of our columns and the interest of our readers. Any books in print will be mailed on receipt of price by Charles H. Kerr & Co., 175 Dearborn street, Chicago.

Two College Girls. By Helen Dawes Brown. Boston: Ticknor & Co. Paper, pp. 325. Price.....\$0.50
No. 19 State Street. By David Graham Ade. Cassell & Co., 104-106 Fourth Avenue, New York. Paper, pp. 339. Price.....\$0.50

The Rise of Silas Lapham. By William D. Howells. Boston: Ticknor & Co. Paper, pp. 515. Price.....\$0.50

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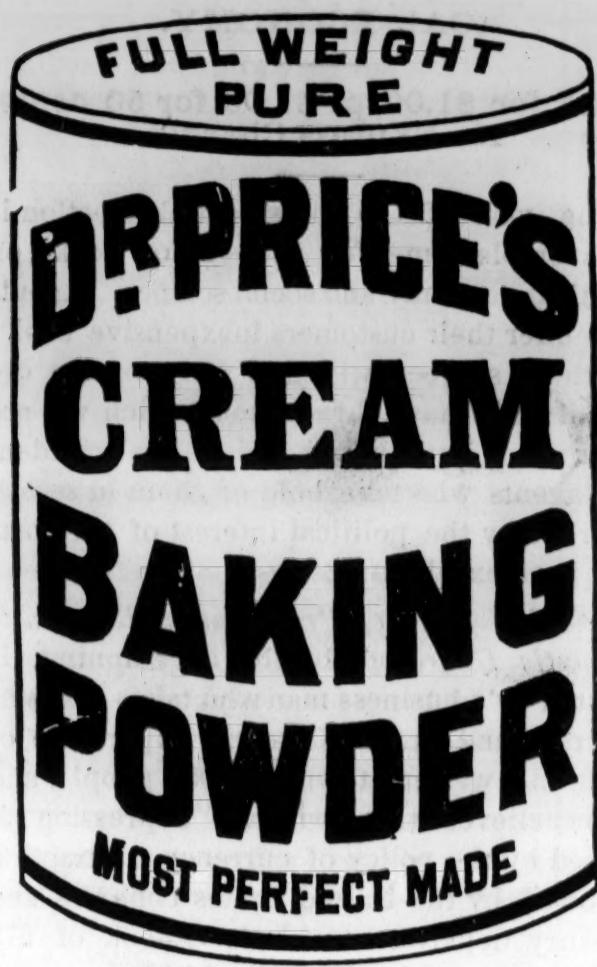
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